THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"That which we acquire with most difficulty we retain the longest."—COLTON.

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THE EFFECTS OF ALCOHOL.

THERE is no food in alcohol (Europe spends twice as much money for alcohol as for meat). Alcohol stimulates muscles and organs to do more work than nature allows. A weakened condition follows. It enlarges and weakens the heart muscle. It swells the blood vessels; they become hard and often form abscesses. It is common for blood vessels to break in the head and cause instant death. It creates an ugly and unhealthy fat around abdominal organs and muscles. It inflames the mouth, œsophagus and stomach, interfering with digestion. Through its use the liver suffers and becomes fat, while the kidneys often get in a pitiable condition. The whole nervous system is undermined and the mind becomes clouded, leading to disregard of moral law and absolute loss of judgment. Crimes and insanity follow. The functions of the sexual organs are weakened and the offspring is always more or less injured. It creates an unhealthy, sexual craving, and at the same time decreases the sexual power. This leads to fiendish crimes. It decreases the body's reserve power to combat disease, and weakens the determination to overcome sickness. Every part of the body, every organ, muscle, nerve and cell is directly injured by the stimulant.

Statistics show that an alarming per cent of deaths are due directly or indirectly to its use. It is the direct cause of many murders and crimes of all sorts. Weakmindedness, idiocy, insanity, are found all along its destructive path, and more especially among the children of drinkers.

This thirst for drink is an epidemic, a social disease that has destroyed and is destroying whole communities. Thousands of consciousless individuals are protecting and scattering it merely for pecuniary reasons. All merchants and manufacturers are aware of its bad results.

Alcohol plays a prominent part in most entertainments, social gatherings, theatres, concerts, excursions, holidays, political conventions, etc., of the day. The promoters of these various amusements bring the people together so that they can sell them drink and reap an enormous profit. People must have joy, they love amusement and to get it they must "join the bunch" and drink. Thousands of people who had a natural distaste for alcoholic drinks, have considered it proper to indulge to please the entertainment promoters and their friends. In this way they have became enslaved. Friendship between people has become so weak that they must keep it alive with alcohol. When friends call upon friends at their houses the first question is, "what can I give you to drink?" Pure sociability and intercourse are rare; they must be adulterated with alcohol. The test of *true* friendship is congeniality without stimulation.

Alcohol dulls the sense of real joy and deadens every noble feeling in man. The drinker soon reaches a point where he is incapable of real enjoyment. He wonders how other people can find so much pleasure in this and that simple thing. To him it is senseless. His only joys are wine and women, and he is soon helpless to enjoy even these.

If the youth of Europe are to be kept sexually pure, alcohol in all its forms must be kept away from them. How can we keep it from the youth? Example is the best means. Ministers with bloated faces and diseased noses can do little good in their sermons. School teachers whose polluted breath reaches the farthest pupil can't give successful lessons on the bad effects of drink. Parents who "soak" cannot convince their children that drink is not good for them. Children think alcohol is like the pie in mother's cupboard, i.e., good for mamma, papa and everybody else but for them. Lessons on alcohol for children are good, but example is the most effective. Thousands and thousands can practice this example without denying themselves rational pleasure if they could have courage to do what is right among their friends and associates.

Social conditions must be improved, nobler pleasures for the working classes must be created, opportunities for entertainment and amusement free from the drinking features must be given to the people in opposition to those created for pecuniary purposes by the alcohol-promoters. Thanks to the efforts of thousands who dared to do right in the face of ridicule, many of these good features have been inaugurated during the last few years, and great numbers are enjoying the good results, but they are still the

exception instead of the rule. We must have them the rule and the bad features the exception. To reach this point requires the united effort of all clean men and women in Europe. The battle is a terrific one; the enemy outnumbers us by millions, but we are forging ahead, and thousands, hitherto duped and deceived by the unprincipled alcohol-promoters, are joining our ranks every day. No one who has experienced the satisfaction of mastering himself ever drops back willingly into the alcohol ranks.

Who has not seen examples by the scores of families made miserable, of happiness and hope destroyed by drink? We have all seen numberless haggard, unhappy and desperate mothers, puny, ragged and miserable children eeking out a cursed, impoverished existence because the father is a victim of alcohol. These families might have been healthy, happy, well-to-do, and a blessing to themselves and their communities. How many millions of such are crawling upon the face of the earth?

It has been said that alcohol is the friend of the poor working man; that it gives him strength to bear the hard lot that unfavorable social conditions have loaded upon him; and that it adds a pleasure to his otherwise uninteresting and pleasureless life. Weakest of all arguments! Actual experience and experiment in thousands of cases have demonstrated that intoxicating drink gives man no lasting strength, that he can do his work better and faster without it than with it, and that his lot is made harder and more pleasureless the more he enslaves himself to drink. Social conditions for the working man in Europe are bad, and there is but one way for him to be bettered, and that is through his own efforts. Working men, whose judgment between right and wrong, justice and injustice, is dulled by alcohol, whose habits are not clean, and whose intellects are little above those of the animals, these men can have little influence in lifting their social condition and obtaining their rights. We must clean ourselves first, and then nothing is too good for us, and there is no condition we can't attain to. As long as alcohol reigns so will injustice. Fellow working-men let's put aside every enemy to our social progress! Alcohol is the working man's worst enemy.—Elder E. L. Roberts.

HEALINGS THROUGH FAITH.

The following is an extract from a letter which we have received from Elder George M. Cannon, Jr., secretary of the South African mission: "I am enjoying my labors very much. We have much cause for rejoicing in working for the Lord in this part of His vineyard. We have seen the sick healed this last week by the power of God.

A couple of saints who are living more than five hundred miles from us, in an isolated part, sent a message that their little boy was very ill and requested us to pray for his recovery. I received the

telegram about six o'clock in the evening, and immediately offered up an earnest prayer to our Heavenly Father that the little one might be healed. I also called on several of the saints and asked them to unite with us in the matter. When I reached the mission house all there united their faith in prayer that health and strength might be given to the little sufferer. Three days later I received a letter from the child's father, in which he said: 'To-day I sent you a wire, asking you to kindly pray for little Alvin, as he was very ill. No doubt you have received the same for our child is much better to-night. We thank our Heavenly Father for His mercies.' I rejoice in the fact that the gifts and blessings of the Lord are enjoyed by the faithful to-day as they were by believers nineteen hundred years ago."

Sister Mary Jones of Birkenhead (Liverpool conference), bears the following testimony to a great blessing which she received from the Lord, in answer to earnest prayer and through the administration of one of His servants: "About three months ago I was suffering from a bad attack of lumbago, which had afflicted me for nearly a fortnight. The pain was so intense that I was unable to move from one chair to another without assistance, and I could not lift the slightest weight. Those who have suffered from this complaint know what a painful thing it is. Quite unexpectedly one afternoon Elder Edwin C. Davies, one of the elders laboring in Birkenhead, called to see how I was. He found me in great pain. I asked him to administer to me, which he did, and while he was praying to the Lord to heal me, immediately the pain left my back and I was able to get up off the chair with ease, and could walk about and lift any reasonable weight, feeling nothing but a slight weakness. There is nothing whatever surprising in this, if we believe God's word to be true, for we are told in James 5: 14, 15: 'If any are sick among you let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up.' But we must pray in faith, for if we do not exercise faith in our prayers how can we expect them to be answered? I would like to add my testimony to the thousands of others who have received blessings in the same way, for the Lord has not confined His gifts and blessings to the people who lived in ancient times. To read of the blessings they enjoyed would not profit us if we could not receive the same blessings. We have the gifts and blessings in the Church of Jesus Christ to-day, to be enjoyed by the saints and all those who are just simple enough to take God at His word, for He is unchangeable, and is the same yesterday, to-day and forever.

Your sister in the gospel,

MARY JONES.

THE "REVEREND" SLANDERER REBUKED AGAIN.

In the *Liverpool Post and Mercury* of the 14th inst. the Rev. D. H. C. Bartlett, Vicar of St. Nathaniel's, Liverpool, renewed his attack upon the venerable President of the European Mission, and also spoke in disrespectful terms of four young men whom he had prepared for confirmation, but who, on becoming acquainted with the Latter-day Saints, and after a careful and prayful investigation of their doctrines, applied for membership and were baptized into the Church. This enraged the vicar, and he at once began a crusade against the "Mormons," using as his weapons abuse and vilification. In November last the young men were under the necessity of calling the vicar to task for certain misrepresentations he had made concerning them and their espoused faith. But instead of acknowledging his mistakes and correcting them, the "reverend" gentleman has continued to misrepresent the saints and to cast reflection upon the four converts. On reading his attack in the *Post and Mercury*, President Penrose promptly replied, but only an extract from his letter, a paragraph explaining the present attitude of the Church with respect to plural marriage, was published. Feeling certain that if he were to send a letter to the *Post and Mercury* it would meet with a worse fate than that which befel President Penrose's communication, one of the young men addressed a personal letter to Mr. Bartlett, reproving him for his false accusations and misrepresentations. He has also sent the following for publication in the MILLENNIAL STAR:

"Editor MILLENNIAL STAR:

"Dear Brother,—

"In the *Liverpool Post and Mercury* of the 14th inst., I notice that Mr. Bartlett, in replying to a letter written by Elder Morton, and published in that paper, says that the four youths who left his church last September and were baptized into the Church of Jesus Christ of Latter-day Saints had, in order to uphold polygamy, gone down to his home with their heads crammed full of scriptural references. He knows that that is not true. After refusing to listen longer to the wicked falsehoods of his chief authority, 'The Mormon Monster,' he attacked us on polygamy, and I quoted one text of scripture, to which he gave a reply. Since then he has given an entirely different explanation of the same verse. It is a pity that he does not seem to be able to say one truthful thing about 'Mormonism' or its adherents. He states that the four young men were no doubt influenced by the coterie of young women, who were captured and baptized in Cornwallis Street Baths with them; also that one of his churchwardens was present on that occasion and remarked that the young men acted as if they looked upon that ordinance as a joke, while the young women appeared to be in earnest. If his churchwarden gave him

that account of the ceremony he was very much mistaken. On the occasion referred to eleven persons were baptized into the Church, eight males and three females, the latter being my mother and two sisters. That was in October last. The young ladies to whom he refers were not baptized till two months later, and their baptism did not take place in Cornwallis Street Baths, but in the Livingstone Street Baths, Birkenhead. They were investigating the doctrines of the Church at the time we were baptized, so his assertion that we were influenced by 'the coterie of young women' is without foundation. How his churchwarden could make such a statement—that the four youths went through the ordinance of baptism merely as a joke—is somewhat surprising to me. And yet it ought not to surprise me, for even vicars are not above coining and telling falsehoods. With implicit faith in Jesus Christ, and having sincerely repented of our sins, we were going down into the water to be baptized for the remission of our sins; and I have assured Mr. Bartlett that it was too solemn an occasion for us to act as if we considered it a joke. I often wonder how the Church of England, every time it administers the sacrament, can acknowledge that there is 'one baptism for the remission of sins' and then turn round and assert that baptism is not necessary to salvation. It seems to me it is Mr. Bartlett and his fellow-ministers who treat baptism as a joke and not 'Mormon' converts.

"In conclusion, I wish to testify to Mr. Bartlett, and to all others who read this letter, that I know beyond the shadow of a doubt that the gospel of Jesus Christ has been restored to the earth, and that it will be preached by His *authorized* servants unto all the world for a witness before the end shall come, for the mouth of the Lord has spoken it. I know that Joseph Smith was an instrument in the hands of God in establishing this great latter-day work, and that 'Mormonism' will stand forever.

"Your brother in the gospel,
ANDREW SOUTER."

A DREAM AND ITS FULFILLMENT.

WE have received from Sister Mary Parks of Halesowen, the following account of a remarkable dream which she had many years ago, also of its fulfillment:

"I dreamed that I was the only one left on earth. I was very desirous of going to heaven. Suddenly I found myself being lifted from earth and carried upwards. I soared heavenward till I reached the sky, which opened over my head. I forced my head and part of my body through the opening but could not go any farther. A man came to me, gave me his right hand and helped

me to a place where I sat down. A short distance in front of me sat the Savior. He smiled at me. He had a sceptre in His right hand and in His left a shepherd's crook. He had a large book, resembling the Bible, on His knees; it was open in the middle. I turned to look at the man who had assisted me and saw on his left a gallery full of people. There were five seats in the front row, but the middle seat was empty. I looked again at the man, when I saw another tall, dark man on his right a little behind him. Then I turned and gazed upon the Savior, when He said to me, 'Thy time is not yet at hand.' That was the end of the dream.

"I will now tell my brethren and sisters of the fulfillment of my dream thirty years afterwards. On January 16th last a gentleman called at my home. I thought I had seen his face before. He told me he was a missionary, that he had left his home and loved ones and had come seven thousand miles to preach the gospel and bear testimony to its restoration in these latter days. He told me about the Latter-day Saints. I told him that some of my friends had joined them many years ago, but that I understood that 'Mormonism' had long since died out. I asked him his name. He told me it was Enoch Russon, that his home was in Lehi, Utah, but that he was laboring at that time in Blackheath.

"When he called on me again, he spoke to me concerning the new birth, about being born of water and of the Spirit. I told him I believed in that, and that I was waiting to receive it. 'Then,' he exclaimed, 'you are a "Mormon!"' I said, 'I suppose I am.'

"On his third visit I recognized him as the man I had seen in my dream thirty years before. I told him I felt that he had been sent to me by the Savior to teach me the true way to the kingdom of heaven and that before long the prayer I had offered so many years—to know the interpretation of my dream—would be answered.

"The following July I was baptized. We traveled by train to the place where the ordinance was administered. When we reached Snow Hill Station, Birmingham, we were met by the tall, dark man I had also seen in my dream—President Corbridge of the Birmingham conference. When we reached the room where we were to prepare for baptism I saw the vacant chair I had seen in my dream. As I stood on the steps before going down into the water I looked up, and there stood the gallery of people I had seen in heaven. Elder Enoch Russon then gave me his hand and helped me into the water. After my baptism I felt as though I were a new creature, literally born again, and quite young, although I am in my fifty-ninth year. A number of other converts were baptized at the same time. I feel thankful to the Lord for all His goodness and mercies to me, and I know He will bless and reward all those that diligently seek Him.

"I am, your sister in the gospel,

MARY PARKS."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 20, 1908.

A LITTLE TIMELY COUNSEL.

It is a great mistake to suppose that the elders or members of the Church of Jesus Christ of Latter-day Saints are required to refute every charge made against them or their faith by virulent opposers of the work of the Lord. There are people who are never happy except when engaged in opposition to something or somebody. They are not seekers after truth and do not ask questions or employ their abilities for the purpose of gaining light, but their desire is to contend, and if possible down those who differ from them and to show their own smartness. If they cannot attract attention otherwise they will make a disturbance in public places, in meeting-houses or on the streets. They want to debate, and there is no profit in affording them an opportunity to declaim, but it is a waste of time to pay any attention to them.

There are other people who rush into print with vile accusations against the Latter-day Saints, and many more who circulate that kind of literature with great pleasure and who rejoice if they can bring the "Mormon" Church, as they call it, into disrepute and stir up the ignorant multitude to acts of violence and riot. It is better to avoid such persons and their vaporings if possible, and treat them with the contempt that they deserve. At any rate, it is not wise to attempt to refute their slanders unless it be to decent folks who desire to learn the truth and who are open to conviction.

We are continually approached with requests to answer this, that or the other scandalous publication, either through the Star or by letter or pamphlet, the applicants seeming to have no conception of the time and labor to be expended in that kind of occupation. If we were to respond to all of such calls, we would be engaged night and day without cessation, and have no time left to attend to other pressing duties or to the mass of correspondence that piles up on the editorial desk. Our friends appear to think that because we do occasionally take up the gauntlet flung against our faith by ministers or editors, we are ready to reply to every assailant who chooses to hurl defiance at them or the Church, and that we have nothing else to do but engage in polemical warfare.

Most of the anti-"Mormon" tracts and articles that are given to the public have been answered over and over again. The greater part of the slanders now in use by anti-"Mormon" agitators are mouldy with age and have been digged up from dishonored graves to which they were consigned in past decades. To bring forth the old refutations that have been oft repeated is a most distasteful task, and is not necessary in the majority of instances. At any rate, we have not the time at our disposal to respond to every request to write about them, nor is there space enough to spare in the STAR for such controversies. When occasion really requires it, we will not be slow to meet the emergency.

We strongly advise that the elders will abstain from entering into discussions upon the streets with the vaporers who try to provoke them into noticing their declamations. They want simply to make a disturbance and create popular disfavor against our cause and to exhibit themselves as doughty champions in the public interest. They should not be indulged in that which they wish for. It does not matter what epithets a crowd may hurl against the elders when they decline to debate on the streets or to answer the libels that are uttered against them. Let the gospel be preached in plainness and simplicity without attacking other creeds, and if people do not want to receive it, they are at liberty to reject it, and there is no need to reply to the foolish and vicious attacks upon character and misrepresentations of the doctrines we hold sacred. If people want further information than that imparted in public discourses let them be invited to visit the elders at their lodges, or permit the missionaries to call upon them and answer their inquiries.

When street orators endeavor to arouse the prejudice of the masses by shouting out shameful accusations against the "Mormons," they should not be replied to on the streets or contradicted by our brethren or sisters. They seek for a quarrel; they would like to bring our people into such collision with them as would form an excuse for popular attacks and rowdy resentment. To notice them is to play into the hands of the enemy. Let them alone, and they will soon pass into deserved insignificance. The Lord has said that "contention is of the devil," and that class of individuals revel in contention. We should not be led into that kind of a spirit, but keep ourselves aloof from it, and attend to our own business, which will give us ample scope for all our powers.

It is no doubt very irritating to the saints, particularly new members, to hear or read the shameful falsehoods which are proclaimed against the Church and many of its members, but there is no need to come into collision with those "who love or make a lie." But when men revile and persecute and say all manner of evil falsely against the people and work of the Lord, the counsel of the Savior should be followed: "In patience possess ye your souls."

They cannot say worse of us than the professing religionists of the times said against Him. He bore it all with calmness and equanimity, and in this as in other things He "left us an example that we should follow in His steps."

It would be strange if, while the work is prospering so greatly in all directions, Satan did not stir up the pretendedly pious to anger and antagonism. The recent explosions from clerical sources were to be expected. They will have the very opposite effect to that intended. They have already caused many inquiries from persons who had paid no attention before to the Latter-day gospel, and have aroused an interest which results in crowded meetings and lively investigation. There need be no alarm because of the covert threats of ministerial opponents to drive the "Mormons" from this, that or the other locality. We believe the time has gone for such outbreaks as those reverend gentlemen desire to provoke. Mobocracy is not fashionable in good old England nowadays, and even the hints that have been given for action of that kind betray to thinking minds the weakness of the cause that prompted them. While we observe the laws of the land, we are entitled to their protection, and from the expressions that we have heard from rational people, we have reason to believe that the violence predicted will not be permitted even if attempted.

We are gratified beyond measure at the interest which is being taken by respectable, thinking people in the doctrines and ordinances of the Church which the Lord in His mercy has restored to the earth in these last days. It is an earnest of things to come. The gospel of the kingdom must be preached as a witness to all nations before the end shall come, and it will be proclaimed in power through all the earth, attracting the attention of all classes everywhere. And the baptisms that are reported from different quarters are but the droppings of the shower that is approaching and the great outpouring which is at hand, and we rejoice in that which we see and have reason to anticipate, and welcome even the hostility that has occasioned the attention that has been attracted to the work of the Lord. All that is needed to bring thousands upon thousands of honest, earnest souls into the kingdom which the Lord is building up, is opportunity to get at them and explain to them the glorious truths revealed from heaven in the nineteenth century, and testify to them of that which the Lord is doing in the earth.

The more our adversaries fight this work with the weapons of falsehood and abuse, the easier will be the accomplishment of the task which is before the servants of the Most High. Let us as elders or members of the Church of Jesus Christ of Latter-day Saints press forward in the march towards ultimate victory, bear a faithful testimony to that which we know to be of God, and waste no time in trying to refute all the petty objections, false accusations, idle tales and horrible slanders that are put into print,

whether from the escaped lunatic, whose vulgar vaporings and lurid romances have been taken up and repeated for years by reverend clergymen, or the sophistical chop-logic, word-twisting and spurious theology preached and published by modern sectaries.

At any rate, kind friends, do not impose upon us the impossible task of repelling every foul blast that comes from ignoble sources, and of expending valuable time already occupied in pressing duties on people and utterances entirely unworthy of notice. It is not cowardly but brave to pass by without resistance or resentment the assaults aimed at us from those who despitefully use us. Let us march on, fearlessly and valiantly, to the triumph that will bring our sure reward!

We do not intend, in these remarks, to discourage replies to articles in respectable public journals when opportunity is given. We commend the efforts of our friends who defend our faith and people when assailed in newspapers worthy of notice. And we appreciate the courtesy thus extended by editors who are just and fair enough to give space to our side of the question. It is the ravings and scurrilous stories and repetitions of old slanders that we consider unworthy of notice, as well as the efforts of irresponsible and ambitious obstructionists to use our cause as a vehicle to attract attention that we object to and wish our friends to treat with the silent contempt that they deserve.

C. W. P.

DECEASE OF BISHOP PRESTON.

One of the prominent men in the Church of Jesus Christ of Latter-day Saints recently departed from this life after many years of usefulness and honor. Bishop William B. Preston was well known in Zion and in distant lands. He was one of the stalwarts; a practical business man, capable, trustworthy, diligent and faithful. He was born in Virginia, U.S.A., November 24th, 1830, and died in Salt Lake City, August 2nd, 1908, after three weeks illness, of general debility. He joined the Church in California, where he went in 1852, and was baptized in February, 1857. He was ordained an Elder in March of that year, and labored in the northern part of that State, but gathered with the saints to Utah when the army went there. After residing for a short time in Payson he moved to Cache Valley, where he was ordained Bishop of Logan in 1859. He was sent on a mission to England in 1865, and after laboring in Newcastle conference, was in charge of the business office at Liverpool, under Presidents Brigham Young, Jr., and Franklin D. Richards. He returned home in September, 1868. He was made Mayor of Logan City, aided in building the Utah Northern Railroad, was later President of the Cache Stake of Zion, and on April 6th, 1884, was chosen as presiding Bishop of the Church. In this position he exhibited those marked qualifications

which made him eminent, and placed him high in the estimation of all who knew him. The writer was closely associated with him on the plains, in Great Britain, at home and in his official career, and loved and respected him for his unshaken integrity and devotion to the great latter-day work. He has gone to a well-earned rest and awaits a crown of righteousness in the Father's kingdom.—C. W. P.

DISTRICT MEETINGS IN DUBLIN.

THE saints of the Dublin branch, and a number of the elders of the Irish conference, enjoyed a spiritual feast on Sunday last, the 16th inst., when they were favored with the presence of President Charles W. and Sister Romania B. Penrose, at a series of meetings held in the City of Dublin.

The first meeting commenced at 11 a.m., in the hall in Frederick Lane. Sister Penrose addressed the assembly. Her remarks were more particularly directed to the sisters, but a great many points brought out were just as applicable to the male portion of the assembly, especially those relating to the duties of parents to their children. Her talk was replete with good instructions to the sisters as members of the Relief Society, and as mothers in Israel.

President Penrose, in his opening remarks, commended the brethren on the way the sacrament was administered, and explained in a very impressive way the necessity of being accurate in the use of the words prescribed by the Lord in administering in gospel ordinances, especially those of the sacrament and baptism. He also gave some excellent instructions pertaining to the duties of parents to their children and of children to parents.

The afternoon and evening sessions were held in the "Antient Concert Hall," Great Brunswick Street. The first commenced at 3 p.m., with all who attended the morning service and about fifty visitors in attendance. President T. J. Bennett presided, and in a few well chosen remarks extended a hearty welcome to all present. He bore a strong testimony to the truth and restoration of the gospel. He then introduced President Penrose, who, in his strong, eloquent manner, delivered an address on the incorrectness of the "belief alone" and "finished work" doctrines. He proved conclusively from the scriptures and by sound reasoning that such doctrines are false and detrimental to the growth and development of the human soul, and is not in accord with the teachings of Jesus Christ and His Apostles. He quoted extensively from the Bible and Book of Mormon in proof of his assertions.

At the evening session there were about one hundred and fifty persons present, fully one hundred and twenty of them being inquirers and strangers. President Bennett introduced Sister

Penrose to the assembly and she spoke at some length on conditions in Utah, and the mission of women. She illustrated very plainly how the mission of women is just as important as that of men, that it should be the aim of every woman to be equal in every respect to the responsibilities resting upon her as a mother, and the care and training of her family. She also bore a strong testimony to the truthfulness of the restored gospel.

President Penrose then took up the subject that was announced on the handbills: "Mormonism. What it is." For over an hour he held the congregation spell-bound while he explained the origin of the Book of Mormon, and how the Latter-day Saints were given the name "Mormons." The following subjects were also treated upon in a clear and comprehensive manner, but of necessity very briefly, "The necessity of and the reason why we should accept new revelation," "The ministrations of angels," "The Bible alone an insufficient guide," "The restoration of the gospel," and "The mission of 'Mormonism.'"

At the close of each session a great number of persons were heard to express themselves as well pleased with what they had heard, and also a desire to know more about the "Mormons" and their religion.

Miss Emily Speidel presided at the piano, and her sister Annie sang a sacred solo. The writer also rendered a sacred solo. On Monday evening a Relief Society meeting was held, when Sister Penrose instructed the members, and President Penrose gave some timely counsel.

We feel that much good will come from the meetings, and that the elders will work with renewed energy to spread the message of salvation. The saints and elders rejoice greatly in having had President and Sister Penrose in their midst again.

A. G. BERRETT, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and returned home August 15th, 1908, per s.s. *Republic*: From Great Britain—Joseph F. Barker. From Switzerland and Germany—Jacob Bruderer, Eli B. Rodgers. From the Netherlands—Gosse Slor, George P. Trayner. From Scandinavia—John Eskildsen. From Sweden—John A. Runswick, Gustaf W. Jenson, Swen Swenson, Conrad K. Erickson. With the company were ninety-nine emigrants, in charge of Elder Joseph F. Barker, Elders George P. Trayner and John A. Runswick being his assistants.

District Meetings.—Two successful district meetings were held August 9th, 1908, in the Albert Hall, Portsmouth. President A. E. Jordan and the "Deseret Quartette" were in attendance. At

the afternoon session there was a large gathering of saints. The general authorities of the Church were unanimously sustained. Interesting addresses were given by Elders Ephraim Adamson, William J. Willis and Alfred B. Worsley. During the service the quartette rendered appropriate music. Before the evening meeting convened, "Welcome, Wanderer, Welcome," was sung from the steps of the Town Hall. The singing attracted much attention, and those assembled were invited to meet with the saints in public worship. The evening session was well attended by saints and strangers. President Jordan gave some timely exhortations, and discourses were delivered by Elders Harold Hulme, William S. Bassett and Walter P. Whitehead. The rendition of music by the quartette was much appreciated, and those present expressed great satisfaction with the service.

Baptisms.—A baptismal service was held in the Glossop Road Baths, Sheffield, August 8th. President James Nisbet and Elder Standley H. Rich addressed those present, showing the importance of the sacred ordinance, after which six converts were added to the fold of Christ. Elder Joseph S. Tingey, Jr., officiated. Confirmations took place at the water's edge.

A baptismal service was held at the George Street Turkish Baths, Hull (Grimsby conference), on Sunday, August 16th. Elder Frank T. Bennett addressed the assembly, after which four applicants were baptized by Elder Charles T. Jones. Three were from Hull and one from Beverly. Confirmations took place at the afternoon service.

A baptismal service was held in the Boundary Road Baths, St. Helens, on Saturday, August 15th 1908, twenty saints and friends being present. Elder E. H. Williams, and Bishop Peter Barton of Kaysville, Utah, spoke for a short time explaining the ordinances of baptism, etc. Five converts were then baptized, Elder Albert B. Barton officiating. Confirmations took place at the baths.

A baptismal service was held in the Public Baths, King's Lynn (Norwich conference), August 5th, 1908, when four members were added to the Church. Elder J. W. Pitcher performed the ordinance, after which a cottage meeting was held. Elder E. M. Perkins spoke upon the principles of the gospel. The converts were confirmed by Elders J. W. Pitcher and E. M. Perkins.

Farewell Socials.—On Wednesday evening, the 12th inst., a farewell social was given by the saints and friends of the Hull branch (Grimsby conference), in honor of Elder James D. Dean. A splendid program was rendered and refreshments were served to about one hundred assembled guests, many of whom were strangers. After the program, game playing and friendship making was the order of the evening. Much credit is due the committee of saints and friends

in charge, also to the sisters of the Relief Society for the excellent refreshments.

On Thursday, August 6th, 1908, at McKeever's Mission Room, 44 Sion Street, the saints and friends of the Radcliffe and Bury branches of the Manchester conference gave a farewell social in honor of Elder Percy Groom, who sailed for home on the 15th inst. An entertaining program, consisting of songs, recitations and speeches, was rendered; also an elaborate "tea" was served. The departing elder was presented with a beautiful set of knives and forks as a token of the esteem in which he is held by the saints and friends of these branches.

One of the most enjoyable socials ever held in the Dudley branch of the Birmingham conference was given on the 15th inst., in honor of Elder Neil S. Forsyth who is going with Elder Enoch Russon to open up a new field of labor at Rugby. President W. E. Corbridge, nine traveling elders and about fifty saints and friends met to show their esteem for the departing elder. He leaves a host of friends who wish him success in his new field of labor.

Good News from the Scandinavian Mission.—In a letter to President Charles W. Penrose, Elder Soren Rasmussen, President of the Scandinavian mission, makes the following gratifying report: "As announced in my former letter, I have made a visit to different parts of the mission and returned home Friday evening after an absence of two weeks. While away I had the pleasure of meeting a great many of the elders and saints, finding them, as a rule, enjoying health and happiness. My first call was made at Christiania where I had the pleasure of joining with them in celebrating the 24th of July, which day has been set apart there for the purpose of honoring the aged and infirm, as well as the entrance of the pioneers to our beloved mountain home. We had a very pleasant time together. On the Sunday following, the house was crowded to the doors. I also visited the branch at Drammen were a well-attended meeting was held. In Denmark I visited Aalborg, Frederikshavn, Randers and Aarhus, and a good spirit and feeling was manifested throughout. On my return I found things in a very satisfactory condition. The labor reports of the elders show an increase for every month. The report for July shows up in excellent shape. During that month we baptized, in Copenhagen eleven, in Aarhus two, in Aalborg three, in Christiania ten, in Bergen two, in Trondhjem one. The prospects for the future are very encouraging."

A Very Good Suggestion.—The following letter, written by a non-"Mormon," appeared in the *Bradford Daily Telegraph* of the 14th inst. We may remark that Horton Lane Chapel is one of the largest places of worship in Bradford, and the most central—being situated just back of the Queen's Monument. It belongs to a

branch of the Methodists, and was at one time a very popular church. But recently the attendance has decreased to an alarming extent. The church is no longer able to support a minister, and the place is to be closed. The question was asked some time ago, "What is to become of Horton Lane Chapel?" Several suggestions appeared in the *Bradford Daily Telegraph*. This is the latest, from Mr. J. M. Shilling:

"Sir,—The condition at Horton Lane is the natural outcome of present-day systems of sectarianism. These beautiful systems must eventually come to nought, not because they are not honestly designed for good, but because they are a mixture of human device with the wisdom of God, or a perverted gospel. The institution is old and venerable, and has undergone many costly repairs without improvement. There is an air of sacredness around it that makes it die hard. I would like to suggest that the Horton Lane Chapel premises be handed over either as a gift or on an extended lease at a reasonable rent to the 'Mormons.' It would then stand a chance of becoming a House of Light and Power so much needed in this city. This hitherto ostracised people—the Latter-day Saints—are the most real progressive section of the Christian Church, and money is not a question with them. They have in this district a membership of seven hundred or eight hundred, with twenty-five ministers. Collections are not known amongst them; they ask no help from outside. Yet they pay their way. I heard their president say a short time ago, reading the yearly report, that every member in his district was accounted for every Sunday, except the sick, who sent a note stating reason of absence, a proof of the vitality that in them is. I know they are opposed by the clergy and ministers of the day. But why? In the week-day school the principal and all the teachers are members of the 'Mormon' Church, and the sons and daughters of Church of England clergymen, sidesmen, doctors, lawyers, and the wealthy of the district in which it is situated are amongst the pupils. Surely what is good for these would be good for the people in general.—Yours, etc., J. M. SHILLING."

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